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Talks and Writings by
KRISHNAMURTI

Contents

Thoughts on Life	- - - - -	2
Talks in the Oak Grove, Ojai	- - - - -	16
Ommen Star Camp	- - - - -	29

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*Thoughts on Life**

True intelligence is the poise of reason and love.

Love and reason are of the same substance, though cast in different molds.

The divine potter is life.

Your finiteness is dissolved within life's infinity.

Life and death are synonymous.

The shrivelled blade of grass bemoans the glory of the sun.

Do not divide life into spirit and matter.

Understand life and there is no death. For life and death are one.

In the present all time is contained.

A follower is as a leaf swept along by the wind. When the wind ceases, it falls to the ground.

* From Krishnamurti's notebook.

Man has forgotten that he is life eternal.

To discover the source of the river you must walk upstream, and to discover the source of life you must pursue reason and love. Understand these and you will know the eternal.

Life has no problem, but only man in bondage.

Man is God, for man is life.

There is no illusion, but out of the distinction created by the mind there is born the essential and the unessential, the real and the unreal.

Ignorance and desire are not permanent, they vanish in freedom.

None can take away your ignorance, tear away the veil of desire, except yourself.

Birth and death cease when ignorance is conquered.

There is a reality in things that are transient.

The perfect mind may appear to the ignorant less intelligent than his own.

Fear is increased by yielding to fear.

Life cannot be clothed in words; were it, it would not be life.

There are many who are intelligent in ignorance.

To know life, there must be the perfect harmony of mind and heart in freedom.

Eternal values are found in beauty.

Be free of the entanglements of creeds, custom and tradition. Think simply.

Life creates all forms and yet life is formless.

Truth's self is life. It has no beginning and no end.

Poise is perfection, poise is truth, poise is life and poise is creation.

Life is the ruler of all actions.

Life and you are one. It is the ignorant who knows division.

Creation is in the moment of poise.

Do not have a unifying or a binding system of thought.

Pursue truth for its own sake.

In man is the whole universe and yet he is apart. The glory of man is to be united with the whole.

Worship at a thousand altars cannot quench burning desire.

Life is one but its expressions are many. The glory of man is to unite with that life which is indivisible, immeasurable, from everlasting to everlasting.

The individual is free and hence he is limited.

You are troubled with material things and I am concerned with the maker of all things, which is life itself. Your judgment is profitable to the man whose desire is after many possessions, but of what value is your judgment to the man who is searching after freedom?

You cannot leave your mark nor grave your image on truth.

I am a monarch in solitude.

Wisdom is not found. Wisdom is to be cultivated. Wisdom is poise. Wisdom is to be gathered in simplicity of heart.

If you must worship, worship the man in the field.

The true beginning of understanding is discipline. Discipline must be born of love. The care of love assures incorruptibility. In corruptibility is the perfection of life. Perfection of life is freedom. Therefore awaken the desire for discipline.

By reason of its own pureness, life is divisible and in all things.

Find out what is eternally beautiful and let that be the guide to your thought and love.

Life must be free of its own expressions.

To the man who is united with eternal life, full wisdom is his glory.

From self-discipline there comes true creative self-expression.

The animal is incapable of understanding incorruption, whereas man knows corruption and is ever striving towards incorruption.

True self-discipline is not expression but creative understanding.

You cannot corrupt the sea, for it is free, boundless, immense. So is life.

Be free of self-discipline.

Life urges and expresses through desire. As long as life is bound by desire, there is sorrow, joy and death.

By the very strength of perception, you *are*.

Experience has no time.

Liberation is beyond self-discipline.

Imperfection creates individuality. In perfection it ceases.

In the process of attainment you say "I am," but in perfection, "you are."

Life, the worker of all things, taught me.

Meditation is understanding. Contemplation is being.

The greatness of man is that none can save him.

By the love of life, I am immortal.

There is neither reward nor punishment, neither heaven nor hell.

To be allied to life is to be immortal.

Truth is continuous.

In the heart of him who is eternally happy, there is the finite and the infinite, the man caught in the wheel of experience and the liberated one. All things are in him.

The root of immortality is understanding.

As the seed of future promise lies deep in the heart of the ripened fruit, so truth is cunningly concealed in the heart of every experience.

The pursuit of beauty is man's glory.

The world is the individual.

Without the complete cessation of all fear, your deeds will create limitation and hence sorrow.

Delusion can be destroyed only by the cessation of all inward disturbance, which is fear.

Truth is complex but never complicated.

To be established in absolute freedom is the purpose of man.

Be certain and then you need have no faith, no belief.

Man has grown wise in his childish things.

Right comprehension comes after the process of elimination.

Life is whole, the seed of all things.

It is through living that you attain to the unconditioned life. It is through living in this world that you find truth.

To live with an ecstasy of purpose, your daily life must have its roots in the everlasting.

Desire is ever seeking fulfillment in experience.

The pride of being different is at the cost of absurdity and triviality.

Simplicity is inexhaustible.

Every experience must strengthen and free you from that very experience.

Do not seek purity but seek truth.

None shall blame you, none shall judge you. For you are master of yourself.

Man must know good and evil and thereby be beyond good and evil.

Let life discipline you, for then only can it be true self-discipline.

You can understand ignorance only when you have wisdom.

Life is as a river on which you must be as a boat, detached from the shores.

Institutionalism kills thought.

Every man seeks to steal the light of his neighbor, as the tree in the thick forest.

Be the source whose waters do not dry up.

When the mind is tranquil, undisturbed by any thought, understanding is born. There is then the creation of eternity.

Truth cannot be believed.

The objective can never be in harmony with the subjective from the point of view of the objective.

In truth there is no mystery.

The private mental caves of the individual must cease to exist.

Loneliness is limitation.

Man has lost the perception of reality. He lives on sensation.

True strength is poise.

Self-assertion is the very essence of the self.

Possession and exclusion are the cause of unhappiness.

During the light of day prepare for the darkness of night.

Life is independent of the limitation of space and time. It therefore acts and operates through all changes of space and time.

Self-determination is greater than prayer.

Contemplate, and express its delight in action.

Concern yourself with the root of sorrow and not with the cry of pain.

Imperfection, conflict, creates self-consciousness, the sense of individuality.

The liberated one lives neither in the future nor in the past, but in the present, which holds all time.

True pity destroys the distinction of "you" and "I."

Liberation is to be free of the cause of selfishness.

When man realizes that he is the creator of sorrow, then shall he understand truth.

Gods, Masters, apparitions and mysteries cannot liberate man.

Wisdom is of life.

To understand life, you look to that which is dead. So life passes you by. The dead cannot pave the way of understanding.

Worship not at all.

Every movement of thought, every flutter of emotion, becomes the stepping-stone to that truth which is life eternal.

Perfection is infinitely divisible, but imperfection, individuality, is indivisible.

To be transformed, renew the mind.

In your search after truth, seek the essential.

Individuality is not an end in itself. In the fructifying contact with life it loses its separateness.

Against authority, reason cannot stand.

Man glorifies his individuality and wishes it to continue after death. So he identifies it with a Master, a *guru* or with God. But all illusion ceases with the dissolution of individuality.

To the man of sorrow, there is no future.

Truth has no disciples, but you must become the disciple of truth.

In the valley of great desires I was caught.

Wisdom is not a bud that blossoms of a night.

You cannot realize immortality through another.

Direct knowledge is the door to truth.

Detached affection always acts but never reacts. Reactions are of limitation.

The love of man is greater than the love of person.

Man clings to the many in one. The one in the many will be too much for him.

Be in intimate contact with yourself, life in bondage.

Do not take the pool for the ocean. The ripples in the pool are not the free waves of the ocean.

Love and be free of love.

Take not the perfume of a single flower, but gather the perfume from the flower of life.

Be ardently listless.

The burden of possessions and beliefs brings sorrow. In the fullness of sorrow, understanding is born. Through creative understanding man liberates himself.

Open desire.

In acting, you are caught in conflict.

Grow not your plant in a pot, but let all the earth be its soil.

Action without reaction is harmony.

Truth reveals itself in the freedom from self-consciousness, not through miracles or prophecies.

The essential is ever simple.

Do not worship the full-blown flower of yesterday.

Live not for yourself. Thus you are able to endure.

Inspired ambition, the subtle deception of the mind.

Strange ideas demand strange gods.

Happy is the man who is free of all conformity.

Truth is its own spontaneity.

Understand life and you will understand death. Conquer life and you will conquer death. Have no fear of life and you will have no fear of death.

Be independent without any bias.

You cannot hide the perfume of love.

By effortless behavior man's virtue is judged. If there is an effort, it is no longer virtue.

Love not with the mind.

Truth can never be known, it can only be realized.

(To be continued)

Talks in the Oak Grove, Ojai

IV

I AM trying to explain something which it is almost impossible to put into words. My talks may therefore give an impression that I am expounding a complicated philosophy. If you merely follow the letter, then you will not understand; and if you take the spirit of it only, then you will interpret what I am trying to convey according to your beliefs, prejudices and fancies.

To be simple is not to be primitive; simplicity is richness, fullness of understanding. In living fully you arrive at this simplicity, which alone can give you the realization of truth. To live simply, and therefore intensely, you cannot go in any direction, follow any path. There are many paths to pleasure, to consolations, to fancies, to gods, but there is no path for the comprehension of life. There cannot be rules, and yet each one tries to mold his life according to a set of ideas. It is vital to realize that you have to live entirely by your own integrity of thought, and not depend on ideas of truth given by another. Truth is the understanding of the essential worth of all things. This very understanding frees you from the unessential. Then you live with concentrated energy in the essential, which is enlightenment. That understanding cannot be given to you by another, you cannot arrive at it through any tradition. Nor is it through great learning that you have understanding. Knowledge is excellent, but it does not give you understanding. Only a mind free of precon-

ceived ideas, free of motives, can realize truth. You have to free your mind of all limitation, and to do this you cannot move in any set direction or have a goal towards which you are working. To understand life, to understand the value of the transient which holds the essential, your mind must be without motive. I mean by motive an incentive for action. You cannot have a motive for action, because in action itself is understanding; if you have an incentive, it robs you of the understanding of action. When you have ideals and try to put these into action, you destroy the understanding of your action, which alone can free you from self-consciousness.

Life, truth, is infinite, it cannot be understood by a mind in bondage. It can be realized only by the mind which is free of all qualities, opposites and distinctions created by self-consciousness. Self-consciousness is ever limited. You cannot make it perfect by accumulating experiences, or by relying on memory which is time. To me there is no higher consciousness; all consciousness is self-consciousness and a limitation. Consciousness belongs always to the particular, to individuality; so you must free that self-consciousness by intelligence, and intelligence is continual choice in action.

To make the mind perfect through intelligence, which is to free self-consciousness, you have to look to desire. If you do not understand your own desire, you live in an illusion of false values. You have to search out your secret desires; and you will find that all desire, even for the most sublime, is held in the bondage of consolation, satisfaction, and out of this bondage comes fear. So it is not a matter of being free of desire, but of freeing desire of its limitation.

Desire is life, but you pervert it by false values and by false standards. Thus, if you examine your own desire, you will see that there is a conflict between what it craves and the fear it has created for itself. In this conflict between desire and fear you set up false values, and energy is wasted in that effort, in that conflict. The gathering of that energy is desire consummated in the essential, which is enlightenment. The understanding of experience, which awakens in you the true value, the comprehension of life, cannot be given to you through another. That is why I have said over and over again, put away your beliefs, ideals, motives, and try to find out for yourself the true worth of every experience, that is, of every reaction.

Many people long to know the divine plan and its purpose, so that they may twist their transient life to those so-called eternal verities. Truth can never be caught up in an ideal, a plan or a system of thought. Truth ever escapes a man whose mind is fashioning itself after a set pattern. Truth can never be perceived at the beginning of search, but only in the consummation of search does it reveal itself. Any attempt to hold it in a theory or a plan is ever false, and to mold oneself after this falsehood is the very denial of life itself. And yet you see this happening all over the world, people molding themselves after a high ideal, which is but a perversion of mind and heart.

If you are truly examining desire, you are eliminating what you do not want, and therefore you are freeing the mind from the limitation of desire. This may sound a negative way of living, but it is not. In the act of understanding what you do not want, your energy, instead of being dissipated in the unessential, is concentrated naturally

in the essential. This consummation of energy is enlightenment, which reveals truth. So you have to begin to find out if you are a slave to beliefs, if you are possessive in your feelings, dependent on riches for your happiness. Do not discard because you think it is traditionally right to be detached. Through gradual elimination, through the understanding of desire in its fulfillment without fear, you are freeing yourself from the unessential. The pursuing of the unessential is but effort caught up in false values. That is, if your desire is constantly seeking satisfaction, if it is adjusting itself in false values and not freeing itself from them, your energy is being dissipated. Thus there is no longer concentration, the rich understanding of experience.

So in conserving and freeing energy, which is true effort, you are becoming aware, and then only you are fully self-conscious; that is, you are an individual, fully responsible for your action. You then realize that your actions and reactions come from yourself, and you thus become fully aware of yourself. Then you can begin to free your mind through intelligence in action. Action is the outcome of desire, and desire not understood creates and strengthens self-consciousness.

As I have said, it is not a question of freeing love of limitation. Love is its own eternity, in which there is neither "you" nor "I." It is the mind that distorts love and creates duality. You can find the ultimate reality only through the fullness of heart and the fullness of mind, not overwhelming one with the other. Possessiveness admits duality, "you" and "I," and as long as love is in that bondage there is loneliness, pain and pleasure. To avoid this sorrow, you give your love to an ideal or to a savior,

which only momentarily covers up your empty loneliness. Most of you dread to face loneliness. You try to run away from it by clinging to outside help. In facing the poverty of your own affection and your own thought, you will come to realize the richness of life. But this demands the tearing down of the symbols of your hope, and this is where true search begins.

Question: You say that we must have no motive for action. Yet reason would indicate that only animals and mindless persons act without a motive. Will you kindly elaborate on this statement. Doubtless you take the view expressed in the Bhagavad-Gita where it says: "You must act for the Self alone." By identification with the one life you automatically and spontaneously act as that one life.

Krishnamurti: I have said that a motive or an incentive for action will not give you understanding. You find an incentive necessary because you are afraid to act from your own poverty of understanding. So you must have an ideal to lead you to righteous action. This dependence upon an incentive to urge you is hindering you from living in the present.

With regard to the second part of the question, you cannot identify yourself with the one life, because that identification admits duality. Though I tell you that there is one life in all its immensity and glory, you cannot realize it through identification, through becoming one with it. You can grasp it only as an intellectual theory which can never be real. It is only when you have understood the essential in the transient, the true value of the transient,

that you can realize truth; for truth is always in the fleeting, and it escapes the man who is a slave to an ideal, which is a motive. You need to have an alert, highly pliable mind. It is only when the mind has freed itself, through the perception of true values, that it can abide in the essential. This permanency of true choice, which is energy concentrated in the essential, is happiness and liberation.

Question: Will you please explain why one's conscience is inactive when it is most needed. To put it the other way about, why is conscience so active when it is too late?

Krishnamurti: Conscience can exist only when experience is not fully understood; but when experience is fully understood, there is the freedom from conscience. The lack of understanding creates time, and time, to the mind, is conscience. To be free of conscience through understanding is to live in the eternal present, without past regrets and future hopes. The memory of experiences not understood creates conscience, but experience wholly understood leaves no conscience because there is complete understanding in the present.

Question: You say that action in the present can bind or liberate one in the present. Do you refer to particular forms of action as being either binding or liberating in their effect? Is the act of watching a sunset or listening to your talks more conducive to liberation than, for example, digging in a coal mine or cleaning a sewer? Is a grasping, sensual thought more binding than the thought of God?

Krishnamurti: It does not matter whether you are digging or listening to me. All action based on the center of selfishness is ever binding, for such action springs from the limitation of thought. Action does not bind when it is free of self-consciousness.

Feburary 7th, 1932.

V

I WOULD like to say that I am experimenting with words, trying to find suitable phrases to express that which cannot be explained but which must be lived. If you have never delighted in the scent of jasmine, that scent is indescribable. Similarly, my words will never convey the full significance of what I desire to explain.

There is an eternal life, of which you all in rare moments have caught a glimpse. Each one wishes ardently to make this glimpse permanent. Now the realization of truth can be permanent only when the mind loses its own distinction. People are under the illusion that they can identify themselves with this eternal reality. There is no identification. If there were identification, you would be carrying your personality into the everlasting, which is impossible. That is, a limited consciousness, which always implies a center, duality, cannot become one with the eternal. Infinite reality, which has no beginning and no end, which is free of time, abides in man at all times. He can realize this reality if he gives his mind and his heart to it. Because

I have found this eternal life, I would like to point out how to dissipate in yourself the center of self-consciousness. Self-consciousness covers up reality. In dissolving, in freeing oneself of this center of all selfishness, there is the ecstasy of that life in which there is no division. This can be realized only through great effort on the part of the individual. Most people want to come to that effortless condition of mind, which is life itself, without making an effort. To free thought from particularity is true effort. Right endeavor is essential to rid the mind of false ideas, false beliefs and misconceptions of what is supposed to be the ultimate reality. You have to make the supreme effort to become aware. You have to become wholly aware of your actions, thoughts, feelings, and you can do this only through becoming conscious of your action in the present and not looking to the past. Thus you free yourself from self-consciousness, which is the past. The mind can renew itself only when it is wholly detached from yesterday. You cannot look into the past to become conscious in the present, and only a mind which is free of time can understand the blessedness of truth.

Effort at present creates greater and greater confusion. The more effort you make, the more you bind yourself, the more your mind is burdened, clouded, trapped. It is caught up in its own effort, in its own struggle. True endeavor is to become conscious in the present, which is to free action of all selfishness. This conscious effort in the present excludes time, it does not increase the center of self-consciousness. So true endeavor is essential.

Self-consciousness is the center of selfishness, it is made up of qualities, attributes, opposites. In your endeavor

you try to escape from one quality to another, and not to be free from all qualities and therefore to be effortless. Your mind is burdened with fear, so you force yourself to be brave. Bravery contains the quality of fear. Any quality holds its opposite. If you have fear, do not seek the opposite; search out the cause of fear, which is division, individuality, ego-consciousness. Thus you free yourself of this continual struggle, which is called progress. Effort will always exist unless the very seed of effort is rooted out. The seed of effort is the limitation caused by the center of selfishness, which is self-consciousness. To dissolve the cause of sorrow, self-consciousness, you cannot have any motives or incentives. To understand action, mind must be free of motives, beliefs, ideals. Understanding lies in action free of belief.

Man lives by action, whether it be thought or work. To me they are both action. When you are in the ecstasy of thought, there is no incentive, there is no motive. When you are in the depth of great feeling, all beliefs, ideas, limitations are brushed away. Man toils because of his self-consciousness. He hopes that through an incentive and through attraction he will free himself of his selfishness. I say, on the contrary, you cannot free yourself of that center of self-consciousness through incentives or beliefs.

An incentive hinders the spontaneity of action. In it there is no joy. You merely fashion yourself after a belief, and all beliefs are dead. To act fully you must dissolve that very center which creates beliefs. Thus you are able to live more richly, instead of looking to something to guide you, to direct you. This fullness of life defies the

complications of belief. To understand experience, to find right values, you cannot have any beliefs or motives.

I am laying stress on the mind because, to me, love is its own eternity. It is the mind that corrupts love. I will not talk about love, which is eternal. It defies all description, needs no purification, no glorification, is ever free from "you" and "I." That love is perverted by the mind with its particularities, distinctions and divisions. Love is eternal, ever constant, but you can realize it only when you have freed the mind from self-consciousness, the center of individuality.

Thought and feeling are constantly at war, fighting and struggling to master each other. Therefore you leave the mind and try to overpower it with love. In this way you cut off the mind from its own fulfillment. When the mind is complete—when it is freed from its own creation, self-consciousness—then only is there perfect harmony of mind and heart. The mind must lose, through action, through full self-consciousness, its own particularity. The mind must lose its objectivity and not be a mere onlooker. If you are at all aware of yourself, you will know that your mind is constantly looking; it is creating the object. That is, the mind is creating duality, "you" and the "non-you," the opposites. So long as mind is caught up in its own self-consciousness, there will always be a subject and an object. The mind must lose the sense of its own center. You are merely the observer as long as your center of self-consciousness exists, as long as in your own mind there is selfish thought, duality; and that center can be dissolved only through full self-consciousness. An imperfect mind,

though it may be consumed by great love, will ever remain imperfect, and that imperfection is the cause of ceaseless conflict. Only when the mind has dissolved its own center through action is there harmony. Then there is ecstasy which ever renews itself, which defeats time.

Will exists as long as there is choice, which is effort; as long as you have to choose between the essential and the unessential, the false and the true, there is will. When there is no longer choice, when the mind is free from self-consciousness which creates distinctions, then will disappears. When desire, which is will, is held in bondage through selfishness, then action only strengthens self-consciousness. To free yourself from the cage of self-consciousness, you have to become fully conscious of the false values which surround you and hence break away from them. To discover true values, action must be freed from beliefs, incentives and ideals.

If an ideal or an incentive, however noble or magnificent it may be, frees you from a particular cage of false values, you still have the power to create another cage. A mind that has not understood right values is ever creating an illusion, a cage, around itself. Only through right endeavor to become fully self-conscious in the present, which is to perceive true values, can you ever dispel the center of individuality.

To act truly, spontaneously, with that intensity of life, you do not need a belief which urges you to right action. Action born of belief is not spontaneous, and there is no joy in it. Imitation excludes happiness. To understand life, which is all-inclusive, action must be freed of self-consciousness.

Question: Your answer the other day about healing was not convincing, so will you please explain again.

Krishnamurti: As I said, I have done healing. I am not doing it at present because I want, if I may so put it, to heal the mind and the heart. The power which heals aching wounds is the same power which heals the mind and the heart; and I am endeavoring to do that. I desire to help you to come to that natural serenity of mind and heart which assures freedom from all fear, which is harmony.

Question: What real inducement is there to bring one to make this effort of honestly observing one's own thought and feeling? Heaven, nirvana or immortality might be considered worth working for, but you apparently offer none of these things. Most people dislike to see themselves as they are, and even when they catch an accidental glimpse of themselves, they hasten to forget the sheer ugliness of it. Knowing oneself is a heartily disagreeable business, and forgetfulness a real luxury in this hard and unrelenting world. Why make the appalling effort to face reality?

Krishnamurti: To a man in sorrow, inducement does not bring happiness. You want an inducement only when you are seeking satisfaction, contentment. Truth is none of these things. You are easily satisfied when you have not that divine listlessness, when you have covered it up by false values. So to be free of inducement, suffer and enjoy greatly, do not shrink from life and do not shun it. To be free, never be dulled by an incentive.

Some one whom you love dies and, because you are suffering intensely, you are momentarily satisfied by the idea that he continues to live on the other side, that you will be united with him in the future. For the moment you are drugged to sleep. To the mind that clings to the idea of union, there is always sorrow in death because of loneliness. What you have to face is not death but your own loneliness, which you have carefully avoided. Death is but the intense awareness of that loneliness, and you cannot escape from it through beliefs and consolations.

February 14th, 1932.

(*To be continued*)

KRISHNAMURTI

will speak at the
NINTH OMMEN STAR CAMP
Ommen, Holland

*Wednesday, July 26th to Monday,
August 14th, inclusive, 1933*

All talks are open to the public.
No admission fee.

Voluntary contributions accepted.

Registration for the Camp is open to all.
This Camp of 20 days will be divided into three periods of 6 days each, with one day intervening, as follows:

1st Period: Wed., Jul. 26th to Mon., Jul. 31st, incl.

2nd Period: Wed., Aug. 2nd to Mon., Aug. 7th, incl.

3rd Period: Wed., Aug. 9th to Mon., Aug. 14th, incl.

In each period there will be four morning talks by Krishnamurti, and camp-fires.

Applicants may register for one, two or all three periods; or for part-time during the first period only. This arrangement is made out of consideration for Camp workers, as frequent arrivals and departures entail much extra work as well as disturbance in the Camp.

Registration for one period of 6 days: f.22.

Registration for two periods of 13 days: f.42.

Registration for three periods of 20 days: f.60.

The above fees include tent and meals. Special tents may be reserved.

Registration for visitors regularly frequenting the Camp without requiring board or lodging will be f.10. for one period, f.12.50 for two periods, or f.15. for all three periods.

A large amount of the work involved can be done only through volunteer help, which will be gladly welcomed.

For full information and registration please write to the Star Camp Agent in your country. A list of Camp Agents will appear in the next issue of the *Star Bulletin*.

You will greatly help the Management if you register early.

There will be no Camp held at Ommen in 1934.

STAR BULLETIN

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